Millennial Star

Vol. 104, No. 43 Thursday, October 22, 1942

POETRY

THE HUNCHBACKED SINGER.

"I am Nicholas Tacchinardi, look you, and a fright.
Caliban himself, 'tis likely, was not a more hideous sight!
Granted. But I come not, friends, to exhibit form or size..
Look not on my shape, good people; lend your ears and not your eyes.

"I'm a singer, not a dancer: Spare me for awhile your din.
Let me try my voice tonight here; keep your jests till I begin.
Have the kindness but to listen—this is all I dare to ask.
See, I stand before the footlights waiting to begin my task.
If I fail to please, why, curse me; but not before you hear.
Thrust me out from the Odeon. Listen, and I've naught to fear."

But the crowd in pit and boxes jeered the dwarf and mocked his shape,
Called him "monster," "thing abhorrent," crying "off presumptuous ape!"
"Off, unsightly, baleful creature, off and quit the insulted stage!
Move aside, repulsive figure, or deplore our gathering rage!"
Bowing low, pale Tacchinardi, long accustomed to such threats
Burst into a grand bravura showering notes like diamond jets,
Sang until the ringing plaudits through the wide Odeon rang,
Sang as never soaring tenor ere behind those footlights sang.

And the hunchback ever after, like a god, was hailed with cries:
"King of minstrels, live forever! Shame on fools who have but eyes!"

—Author Unknown.

THOUGHT FOR THE WEEK:

You may be as orthodox as the devil, and as wicked.

—JOHN WESLEY.

THE LATTER-DAY SAINTS'

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Let us reason even as a man reasoneth one with another face to face:

Now when a man reasoneth he is understood of man, because he reasoneth as a man, even so will I, the Lord, reason with you that you may understand;

—Doctrine and Covenants 50: 11-12.

★

THE ONLY WAY IN WHICH ONE HUMAN BEING CAN PROPERLY ATTEMPT TO INFLUENCE ANOTHER IS THE ENCOURAGING HIM TO THINK FOR HIMSELF, INSTEAD OF ENDEAVOURING TO INSTIL READY-MADE OPINIONS INTO HIS HEAD.

—Sir Leslie Stephen.

★

THIS WEEK'S COVER.

Magnificent work of nature, this great height of mountain, dwarfing men to the comparable proportion of insects, is known as the Mountain of Mystery, in Zion National Park, Utah, U.S.A. It might indeed be named such, for within its inscrutable depths who knows what secrets lie? If mountains could speak, what could they tell of this old earth?

"HE WHO MADE THEM, KNOWETH ALL."

Loyalty

ADDRESS delivered in the Assembly Hall, Saturday morning, April 4th, 1942, at the first session of the 112th General Conference.

By MARION G. ROMNEY
Assistant to the Twelve

I DESIRE to call your attention to the principle of loyalty, loyalty to the truth and loyalty to the men whom God has chosen to lead the cause of truth. I speak of "the truth" and these "men" jointly, because it is impossible fully to accept the one and partly reject the other.

I raise my voice on this matter to warn and counsel you to be on your guard against criticism. I have heard some myself and have been told about more. It comes, in part, from those who hold, or have held, prominent positions. Ostensibly, they are in good standing in the Church. In expressing their feelings, they frequently say, "We are members of the Church, too, you now, and our feelings should be considered."

They assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and directions they give. Such a position is wholly inconsistent, because the guidance of this Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the Church through His chosen leaders and none else. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.

Such a spirit leads to apostasy. It is not new. It was prevalent in the days of Jesus. Some who boasted of being Abraham's children, said of the Son of God: "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners"—Matthew 11: 19. But those who stood by Him enjoying the spirit of truth knew Him, as did Peter, who said, "Thou art the Christ, the Son of the living God."

In the days of the Prophet Joseph, there was criticism against him and the counsel he gave. Some of the leading brethren of the Church charged him with being a fallen prophet. They did not deny the gospel, but they contended that the Prophet had fallen.

Those were critical times for the Church. They have now long since passed into history, but the records remain. The issues are now clear. Joseph Smith was the Lord's Prophet, and so continued, notwithstanding all the abuse directed at him. He now sits enthroned in yonder heavens, and those who criticized him apostatized and left the Church. Thomas B. Marsh, who left the Church in 1839 because he became jealous of the Prophet, found his way in 1857 to Salt Lake City, and in addressing the Saints, said:

"If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping if you are such as the Lord loves. But if you will take my advice, you will stand by the authorities."

As we look back upon these important events, it seems that the issues were always so clearly drawn that anyone could have seen the truth. And yet, there seem always to have been great intellects on the side of error. This is one of life's tragedies. Surely there can be nothing of more importance than to be always and everlastingly on the side with truth as we meet the complex problems of our lives. It is comforting to know that that is where we may be if we will but hearken to the spirit of truth. For the Lord has said that "the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, **that he harkeneth to the voice of the Spirit.**"—Doctrine and Covenants 84: 46. That this is no idle promise is shown by the fact that on nearly all occasions there have stood with God's spokesmen those who were loyal to the truth and to the men whom God had chosen to lead the cause of truth. At the time of the attack on the Prophet in Kirtland, Brigham Young was present, and when the criticism was expressed he arose and in plain and forceful language said that Joseph was a Prophet and he knew it, "and that they might rail and slander him as much as they pleased, they could but destroy their own authority and cut the thread that bound them to the Prophet of God and sink themselves to hell." Later he said:

"Some of the leading men at Kirtland were much opposed to the Prophet meddling with temporal affairs, thinking that his duty embraced spiritual things alone and that the people should be left to attend to their temporal affairs without any interference whatever from prophets and apostles. In a public meeting, I said: 'Ye elders of Israel: Now, will some of you draw the line of demarcation between the spiritual and temporal within the Kingdom of God, so that I may understand it!' Not one of them could do it. When I saw a man standing in the path before the Prophet, I felt like hurling him out of the way and branding him as a fool."

Here was loyalty, loyalty both to the truth and to the man whom God had called to represent it.

Why was it that the vision of Brigham Young was clear and that of Thomas B. Marsh was cloudy; that Brigham Young remained true to the Prophet, and that Thomas B. Marsh criticized him? It was because Brigham Young always hearkened to the spirit of truth, and Thomas B. Marsh did not.

Last October, I attended an outlying Stake's Conference. A number of the speakers had just attended for the first time a General Confernce. Their reports were soul stirring. One Bishop wished that every member of his Ward might attend just one Confernce in the Tabernacle. Another, when he stood with the vast congregation for the first time, was so moved that tears ran down his cheeks, and his voice so choked that he could not join in the singing. A third was impressed with President Grant's closing remarks. He said as he finished his talk: "Three times the President said 'I bless you. I bless you, I bless you.' "

In another outlying Stake, an ex-Bishop said to me that the Conference was nothing but a political convention. In another a man said that whether he would follow the counsel of the leaders depended upon what subject they discussed.

How are these different responses accounted for? I will tell you. The members of the one group were observing and keeping the commandments of God, and the others were not; one

group was walking in the light of truth, and the other was in the dark; one group enjoyed the **Spirit of the Lord**, and the others did not.

If we are to be on the side of truth, we must have the Spirit of the Lord. To the obtaining of that spirit, prayer is an indispensable prerequisite. Praying will keep one's vision clear on this question of loyalty as on all other questions. By praying I do not mean, however, just saying prayers. Prayers may be said in a perfunctory manner. Access to the Spirit of God, which is a directing power, cannot be so obtained. The divine injuction to pray is not to be satisfied in a casual manner, nor by an effort to obtain divine approval of a predetermined course. A firm resolve to comply with the will of God must accompany the petition for knowledge as to what His will is. When one brings himself to the position that he will pursue the truth wherever it may lead, even though it may require a reversal of his former position, he can without hypocrisy, go before the Lord in prayer. Then, when he prays with all the energy of his soul, he is entitled to and he will receive guidance. The mind and will of the Lord as to the course he should take will be made known unto him.

I assure you, however, that the spirit of the Lord will never direct a person to take a position in opposition to the counsel of the Presidency of His Church. Such could not be, and I'll tell you why. The Spirit of the Lord is "truth." The Prophet Joseph Smith says that "The glory of God is intelligence," or, in other words, **light and truth.**

The Presidency, in directing the Church and its affairs and in counselling the people, do so under the directing power of this "**light and truth.**" When a man and the Presidency are both directed on the same subject by "light and truth," there can be no conflict. And so, my brethren, all who are out of harmony in any degree with the Presidency have need to repent and to seek the Lord for forgiveness and to put themselves in full harmony.

In response to a contention that to follow such a course is tantamount to surrendering one's "moral agency," suppose a person were in a forest with his vision limited by the denseness of the growth about him. Would he be surrendering his agency in following the directions of one who stands on a lookout tower, commanding an unobstructed view? To me, our leaders are true watchmen on the towers of Zion, and those who follow their counsel are exercising their agency just as freely as would be the man in the forest. For I accept as a fact, without any reservation, that this Church is headed by the Lord Jesus Christ, and that He, through the men whom he chooses and appoints to lead His people, gives it active direction. I believe that He communicates to them His will, and that they, enjoying His spirit, counsel us.

The Saviour Himself gave us the great example on this point. As He laboured and suffered under the weight of the sins of this world in the accomplishment of the great atonement, He cried out in the agony of His soul, "O my Father, if it be pos-

(Continued on page 688)

Conducting Services

From M.I.A. Community Activity Manual

THE entire tone of a religious service, or meeting of any kind for that matter, is more or less determined by the manner in which the meeting is conducted. A religious service should be conducted in a manner that is conducive to worship. There are a number of things which presiding and conducting officers can do to help establish the proper atmosphere in a service:

1. Unnecessary announcements are always a distraction. Congregational singing can be quite effectively announced by the use of an attractive bulletin board. We therefore advise, so far as it is financially possible, that every chapel be supplied with an attractive bulletin board on which can be placed celluloid numbers and letters for necessary announcements. If adequate preliminary music is supplied and the chapel is effectively ushered by members of the Lesser Priesthood, there should be no need whatsoever for any conducting officer to have to stand and call for order. Following the preliminary music, a signal from the conducting officer to the chorister should be all that is necessary for getting congregational singing under way.

2. Announcements from the pulpit should be reduced to an absolute minimum. All unnecessary announcements would better be avoided. Some Wards or Branches have adopted the plan of sending weekly or monthly news letters to the homes of members. These letters carry announcements of all Ward or Branch events. They are distributed by Scouts or members of the Lesser Priesthood. This obviates the necessity for a pep talk in a religious service. Of course, some announcements are quite necessary. These should be made very early in the service, preferably before the opening song, so as not to interfere with the spirit of the meeting.

3. The conducting officer should have the complete programme for the entire meeting carefully written down, as poor organization tends to destroy an atmosphere of worship. This programme should be well worked out before the beginning of the meeting. However, the conducting officer should use this outline without ostentation. He should avoid fumbling with a lot of papers or books at the pulpit, knowing the programmed items well enough so that a glance before addressing the congregation is all that is necessary in making introductions.

4. Not infrequently a conducting officer feels he should round out the service with a preachment. This may on occasions be entirely appropriate, but it is easy to get into the habit of summarizing the principal speaker's remarks for him. Such a habit becomes very obnoxious to the congregation. If an invited speaker has done his job at all well, it should be unnecessary for the conducting officer to use that as a springboard to launch forth into what may be all too easily an anti-climactic address.

5. Complexities of modern life have necessitated a pretty careful budgeting of time as well as of money. Our Church

services have well-established time limits, by custom if not by Church edict. For the most part these time limits should be rigorously observed. There are times when it is entirely advisable for a service to run beyond its established time limit. Those times, however, are exceedingly rare. Wherever speakers have been assigned and have accepted time limits for their discourses, they should be held to those time limits. Where the amount of time for a given programme number has been predetermined and agreed to, the conducting officer should not hesitate quietly to request the speaker to desist. Where speakers lack terminal facilities, the conducting officer should promptly supply them.

6. Executive officers seated on the stand before a congregation should avoid conversation. Necessity for an occasional query sometimes arises, but the stand during a service is no place for a discussion. Order in the congregation cannot be looked for if it is lacking in those presiding.

Every meeting of whatever organization in the Church has as its ultimate purpose, the making of the Gospel of Christ function more fully in the lives of Church members, as well as the bringing of the Gospel message to non-members. Therefore, preach the restored Gospel of Christ whenever it is conconant to do so. This does not mean that religious discussions should be stuffed down the throats of every congregation. It does mean that every congregation should leave a Latter-day Saint Church service with a renewal of faith in the restored Gospel of Christ.

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COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR SEPTEMBER, 1942.

A—Tracting Hours; B—Gospel Conversations; C—"Stars" Sold; D—Pamphlets Sold.

	A	B	C	D		A	B	C	D
Emily G. Astin	33	25	198	34	L. S. Burton	37	129	102	2
Marion Patterson	33	24	226	24	Dorothea Ward	37	37	79	1
Myrtle S. Foster	33	35	8	3	Wm. L. Buchanan	10	27	33	—
Lilian Foster	33	51	18	19	Lawrence T. Moore	9	40	21	—
Grace E. Gent *	9½	25	—	—	Mabel Fitton §	34	23	6	—
Doris M. Allison †	15	11	1	—	Lucy Ripley ‖	1½	6	—	—
Kate Machin †	29	8	60	2	M. Van Poucke	45	59	69	143
Edna Maybury †	31	22	74	4	Olga S. Emery	56	110	132	109
Elsie Linnett	21	49	42	3	Cyril Burton	50	43	88	46
Hazel Sands	21	124	114	18	N. D. Hawkes	49	74	100	75
Gladys M. Griffith	29	105	2	14	Harold Thomas	41	95	54	—
Alice A. Wild ‡	14	5	6	—	Albert Willmott	41	77	126	17
Julia Walton	21	49	16	3					
Winifred Moore	21	62	23	9					

*—1 week; †—3 weeks; ‡—1½ weeks; §—2 weeks; ‖—2½ days.

The Fulness Of Times

(Continued from previous issue)

THE WORD RESTORED.

EPISODE 9. SCENE III.

NARRATIVE

In spite of the testimony of the Three Witnesses, there were still incredulous persons who refused to believe in a witness by the Spirit. Therefore eight more witnesses were allowed to see the Plates, and not only to see, but to handle them.

Joseph Smith: Brothers, you are now about to see the book of Gold Plates, the Record of Mormon, from which I have made the translation. But, before we begin, I shall call your names. Christian Whitmer, Jacob Whitmer, Peter Whitmer, Junior, John Whitmer . . .

First four witnesses (in unison): Here!

Joseph Smith: Hyrum Page, Joseph Smith, Senior, Hyrum Smith and Samuel H. Smith.

Second four witnesses (in unison): Here!

Joseph Smith: Now, that you may bear witnes to all men, and that you may know for yourselves that the things I say are true, you are to be shown the book of Gold Plates, to examine and to touch. Come closer. It is here.

Christian Whitmer: It is very ancient.

Jacob Whitmer: It is heavy.

Peter Whitmer, Junior: Let me lift it!

John Whitmer: What wonderful work.

Hyrum Page: Look at the strange writing.

Joseph Smith, Senior: This is a privilege.

Hyrum Smith: Yes, yes, I am satisfied now that this is the work of the Lord.

SCENE IV.

NARRATIVE

The enviable experience of these men is recorded in their fine testimony for all to read. It is a significant fact that both by the power of God, and with physical sight and touch, men witnessed the Nephite record before it was withdrawn from their gaze, and all night long they bore witness to this fact. At this point Martin Harris came forward and offered to underwrite the printing of the Book. Mr. Edward B. Glandon, publisher of the "Wayne Signal" at Palmyra, agreed to print five thousand copies, and that Autumn the work was begun. One day, however, when Oliver Cowdery and a young man named Robinson were at work in Mr. Glandon's shop . . .

Mr. Robinson: This is a very fine piece, Mr. Cowdery, I like the text. Listen to this. "But the Lord knoweth all things from the beginning, wherefore he prepareth a way to accomplish all his works among the children of men." Mr. Cowdery, have you another page of the manscript here? I would like to read more.

Oliver Cowdery: No, Mr. Robinson. That's all I brought with me today. Just enough to set up in a day's time.

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 22, 1942

EDITORIAL

The Sons Of Moses And Of Aaron

FOR the benefit of the male members of the Church, especially in the British Mission, may we consider the title of the Sons of Moses and of Aaron ascribed to the Priesthood holders of our Church.

During the year 1832, with the body of the Church and the ministry established in Kirtland, Ohio, the Elders were returning from their Missions in the Eastern States to report their work. Many converts were gathering in Kirtland. Among them were Brigham Young, Heber C. Kimball, Joseph Young, and several others destined to wield a great influence upon the history of the Church. This was a season of joy, thanksgiving and great activity. On September 22nd and 23rd, a divine commmunication was received by the Prophet, designated as "a revelation of Jesus Christ unto his servant, Joseph Smith, and six elders, as they united their hearts and lifted their voices on high."

To the Prophet Joseph Smith and the six Elders the Lord revealed the line of the Holy Priesthood: from Moses through his father-in-law, Jethro to Caleb, Elihu, Jeremy, Gad, Esaias, Abraham, Melchizedek, who received through the lineage of his fathers even till Noah, and from Noah through Lamech, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, back to Adam, who was greatly favoured of the Lord; who received the High Priesthood and became the Patriarch and the father of the human race.

From the days of Moses the Priesthood continued through his lineal descendants down to John the Baptist. "And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations." John, the forerunner of Christ, ministered in the Aaronic Priesthood, which, together with the greater Priesthood, "after the holiest order of God continueth and abideth in the church of God for ever." Peter, James and John received the higher Priesthood from the Lord Himself during His ministry on earth.

In this dispensation the Church of God has been restored through the very men who held the keys and authority in their former earthly ministries. On May 15th, 1829, John the Baptist was sent by God, and upon Joseph Smith and Oliver Cowdery he conferred the Aaronic Priesthood, while Peter, James and John, shortly afterwards conferred upon them the higher or Melchizedek Priesthood. From Joseph Smith and Oliver Cowdery the Holy Priesthood of God has been passed on to over 200,000 male members of the Church. There are some still living whose authority in the Priesthood is traced back to the Lord through the hands of four or five men. The writer stands sixth removed from the Lord.

"This greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the **key of the knowledge of God.** And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifested unto men in the flesh; for without this no man can see the face of God, even the Father, and live." The Lesser Priesthood holds the keys of the ministering of angels and the preparatory gospel.

Through the keys, the authority and the ordinances of the Restored Priesthood, men have seen God and live to testify of the divinity of this great Church. There are men in our Church who are godlike, who have received of His fulness.

Now a word to our immediate Brethren, holders of the higher and lesser Priesthoods, in the British Mission.

Inasmuch as you have been faithful in obtaining these two Priesthoods and have diligently and faithfully magnified your calling, a promise is given to you that you shall be sanctified by the Spirit "and shall find wisdom, and great treasures of knowledge, even hidden treasures," and your bodies, as the revelation states, shall be renewed in vigour physically, in wisdom mentally and in your heart or soul spiritually, and on the day of resurrection not an hair shall be lost, but all shall be restored.

And in addition to this sanctification you shall bear the title of the Sons of Moses and of Aaron and the Seed of Abraham, and the Church and Kingdom and the elect of God. But that is not all. Because of the Priesthood you have received, you are entitled to receive also the Lord and His Father and the Kingdom of the Father, "and all that my Father hath shall be given unto him.

Let us pause here and give thought and consideration to these marvellous promises, privilegs and rewards.

Every one who has received the Holy Priesthood has also received the oath and covenant of the Father, or in other words a witness to the statement and a solemn and binding undertaking that all these promises shall be fulfilled. And here is the most sacred avowal of the Lord, that "this oath and covenant of my Father he cannot break neither can it be moved."

Just as this oath and covenant is binding upon the Father, so likewise the bestowal of Priesthood is binding upon you. It is sacred and must be honoured.

"For whosoever breaketh this covenant after he has received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."—Doctrine and Covenants 84: 41.

How great is our reward, our status, and our honour as Sons of Moses and of Aaron, and yet how great is our condemnation, even unto second death, if we fail to magnify the Holy Priesthood bestowed upon us.

Mr. Robinson: I have noticed how careful you are not to bring more of the manuscript than we can use.

Oliver Cowdery: Joseph Smith's orders, Mr. Robinson. I copy enough from the original manuscript each night to use the next day, and that's all.

Mr. Robinson: But where is the original manuscript, Mr. Cowdery?

Oliver Cowdery: Safe, in the home of Mother Smith. Surely you have heard the talk and threats against us for daring to publish the book at all. The translation of it took many months of hard work, under the most trying conditions. It would be terrible if anything should happen to the original manuscript now.

Mr. Robinson: Oh, that is unthinkable.

Oliver Cowdery: But come, run the press for me.

Mr. Robinson: Just a minute, Mr. Cowdery, just a minute.

Oliver Cowdery: Why, what the matter.

Mr. Robinson: Listen, there is a lot of talking in the next room. I thought I heard the name "Smith" mentioned. Just wait a minute, I will put my ear to a hole in the wall of the partition.

In the next room.

Deacon Beckwith (haranguing the opposition): I tell you gentlemen, Joseph Smith's gold bible will cause trouble. It is destined to break down everything before it, if it is not put a stop to!

The listeners: Ay! Yes! Yes!

Deacon Beckwith: Now, I ask you gentlemen, what are we going to do about it. Are we going to endure it?

Listeners: No!

First man: But how, Deacon Beckwith, shall we prevent the printing of the book?

Deacon Beckwith: We must get the original manuscript. Here now, here's a plan which might prove successful. First appoint three men for the undertaking. On next Tuesday or Wednesday these three will go to the home of Mrs. Smith and request her to read them the manuscript of the book which is in her possession. After the reading, two of those present should try to divert her attention, while the third, seizing the opportunity, snatches up the manuscript and commits it immediately to the flames. First we must appoint men to call on Mrs. Smith, and attempt to . . .

Oliver Cowdery: Well, what are they saying?

Mr. Robinson: They are plotting to get hold of the manuscript of the Book of Mormon. Hurry home, Mr. Cowdery, and warn Mrs. Smith.

(To be continued)

L.D.S. Pen Friendship League

LATTER-DAY SAINTS—YOUNG PEOPLE—GET TO KNOW EACH OTHER.

MAN is a gregarious animal, or in other words, he likes to dwell together, be one of a flock, community, society, congregation, etc. His separation produces loneliness, depression and longing to be back with his associates, friends, relatives and family. The present war has torn apart many such human relations and ties. Our L.D.S. Pen Friendship League is here to help, to cheer and to unite.

Pen Friends of the Church, young and old, how seriously have you taken to heart this great project of building up Friendship, Fraternity and Fellowship among our great family of Latter-day Saints? In every Branch of this Mission there are lonely hearts craving for true friendship, interest and companionship. Will you help us to send them the word of Cheer, Courage and Happiness.

"Man is that He might have joy" is a valuable and wise adage, revealed from source divine. And what about the Woman? Among Latter-day Saints—true, intelligent and cultured Latter-day Saints—the Woman shares the joy, happiness and blessings of Man, and, of course, his sorrows, too. There is neither time nor space to moralize upon this great eternal subject of Woman and Man. Let us bring them joy, banish their loneliness, find them true, sensible and good Pen Friends.

Here is another list of new Pen Friends. **Write to them—they will write to you.**

AMERICANS:

D. Pitt,
123rd Chem. Pltn., A.P.O. No. 873,
U.S. Army, England.

Pte. Dez. Pitt,
Hg & Hg 325th Serv. J.P.,
A.P.O. 875, U.S. Army, England.

Jack A. Jolly, 39676507,
Co. 'B,' 752nd D. Bn. (M.),
A.P.O. 302, U.S. Army, England.

P. F. C. Volmes T. Clark,
Co. B., 752 Sark Bn.
A.P.O. 302, U.S. Army.

Cpl. Martin Koplin,
3967251, Co. B., 752 TR. Bn.,
A.P.O. 302, U.S. Army.

CANADIANS:

K.78912 W. G. Williams,
3rd Canadian Div. Petrol Coy.,
R.C.A.S.C. (A.F.),
Canadian Army, England.

Can. R.103503 Sgt. L. W. Woolf
R.C.A.F., C. Base, P.O. Eng.

D.76581 Pte. G. Garvin,
"C" Coy, R.M.R. (M.G.),
Canadian Army, England.

Can. R.103, 868, Serg. B .Harker,
Att. R.A.F., R.C.A.F., England.

M.66273 D. L. Bennett,
No. 1, C.G., R.U.,
Canadian Army, England.

There is much joy in true Friendship, Fraternity and Fellowship.

—A. K. A.

Killed In Action

WE regret to announce that Sergt. Pilot Douglas Arthur Camm of the R.A.F. was killed in action on Thursday, 10th September. His body was sent to the home of his Father, Elder George Camm, 9 St. Margaret's Road, Horsforth, and on the 16th September the funeral service was held at this address, the service being conducted by District President Herbert Walker; Elder Fred Laycock of the District Presidency offered the invocation and also dedicated the grave.

Douglas Arthur Camm

A TRIBUTE

I DO not know the writer of these words, but they embrace, in a nutshell, the life of Elder Douglas Arthur Camm of the Leeds Branch, who, at the time of his death was a Sergt. Pilot of the R.A.F., and an ideal Latter-day Saint, held in high esteem and loved by all who knew him. A man of sterling qualities, who, while serving in Egypt, India, and Rhodesia, always did his utmost to get into contact with a Branch of the Church if possible, and always sent his Tithing and Fast Offering to his Branch President.

He bore a wonderful testimony of the divinity of this Gospel. He had the privilege of discussing its principles with the Padre in the R.A.F. whilst in India, often having been invited by him and his wife into their bungalow at night. He also had the privilege of playing the organ in the Church of England Mission Church at one camp where he was stationed in India, and he wrote me telling how he used to make that Mission Church ring with the strains of some of our hymns, and how refreshed he felt at having had the privilege of spending an hour or two in close company with his Heavenly Father.

As an N.C.O. he had the privilege of having a Coolie boy as a servant, and the custom out there is to partake of tea and cigarettes at 4 o'clock each afternoon. The servant could never understand why his master insisted on having a glass of cold water and no cigarettes, and again in the evening he always refrained from alcoholic beverages, whilst the other Coolie boys had to keep bringing beer for their masters. On one occasion he was on duty at an outpost in the jungle and the camp ran short of foodstuffs and they had only tea to drink. The water, as it was, was unfit for consumption, and for three days this Brother did without anything to drink, until a plane flew overhead and dropped them some parcels of foodstuff including some cocoa. This certainly was a test of endurance and faith.

Often would he write and tell how his testimony had been strengthened while serving abroad, and how much he was

looking forward to the time when he could return to England and be active once again in the service of God. This Brother lost his life on the 10th September, 1942, His last act was to send to his Branch President his Tithing the preceding day. Can these records go unheeded? I want all to know what a fine young fellow he was, worthy of admiration, and I feel sure all who knew or have met him will join with us in extending to his sorrowing wife and child our deepest sympathy in her hour of grief. If all the younger members of the Priesthood would model their lives on that of Sergt. Pilot Douglas Camm, they would prove themselves to be perfect gentlemen.

A friend whom we have loved and admired, we "salute" you Brother, a trusted servant of the Lord, holding the Holy Melchizedek Priesthood. We say "Amen" to a chapter of your life and to our Father in heaven we say "Thy Will Be Done."

Thou art indeed a cherished memory to the Leeds District Priesthood.

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Faith Promoting Instances In The Lives Of Members Of The British Mission

THE POWER OF HEALING UNDER THE HANDS OF THE PRIESTHOOD.

Reported by President F. Laycock, Pudsey Branch, Leeds District.

ON June 22nd, 1942, Mrs. Harding, a friend of the Church, was ill and thought she had cancer. On July 2nd she was examined by a specialist, who communicated with her own doctor, stating that the diagnosis revealed cancer. On July 27th Mrs. Harding was admitted to the Leeds Infirmary for observation. President Herbert Walker and Elder Samuel Mitchell administered to her by anointing her head with holy and consecrated oil and then sealing the anointing. Mrs. Harding reported a feeling of peace and comfort after the administration. On July 28th, the operation performed upon her at the infirmary revealed no cancer present.

She was discharged in a few days, and on August 8th was visited at her home by President H. Walker, who prayed with her as she was again very ill. That night Mrs. Harding experienced very great pain, and her bed was wet with perspiration. Later, however, the pain receded, to her great relief, and she felt something leave her system. From that time on Mrs. Harding made a splendid recovery, and was soon discharged from the infirmary as an out-patient, free from any ailment whatsoever.

This friend of the Church is now enjoying the best of health, and testifies to the wonderful power of Healing granted her by the Lord through the instrumentality of the Priesthood.

District Activities

Birmingham

The Handsworth M.I.A. Opening Social was held at 23 Booth Street on Wednesday, 23rd September, 1942, under the direction of W. Alvin Thomas. Brothers A. Fisher and B. Dunn led 28 people in games. The evening was completed with dancing to Victor Silvestor's Ballroom Orchestra (by radio), and refreshments were served under the supervision of Sister V. Thomas.

In Conway Road Schools, Spark-brook, Handsworth Branch held their M.I.A. Harvest Ball, Saturday, 3rd October, 1942. Brother Melvin W. Dunn was the M.C. Sister Margaret Dunn was in charge of decorations, which consisted of vegetables and fruit contributed by patrons. This was later sold to families present. Dance music was rovided with the use of the P.A. gear, and with special lighting effects arranged by Brother A. Fisher, 80 people enjoyed the dancing, and light refreshments were sold by Sisters Horner and Green. All money was put to M.I.A. funds. Brother Thomas outlined the M.I.A. programme in the course of the evening.

Irish

Elder Joseph Darling baptised Loyal Frank Miner at Helen's Bay on Sunday, September 27th, 1942. President Joseph Ditty confirmed him.

Brother Miner is serving with the U.S. Forces in Ireland. His parents live in Salt Lake City and were converts to the Church. It was during attendance at our meetings in Ireland that he gained his testimony of truth.

The M.I.A. of the Belfast Branch held an opening social on 26th September, 1942. The programme, arranged by Brothers T. Dowdall and J. Darling, was conducted by Sister E. Dowdall It included games under the direction of President Ditty, followed by concert items, a duet by Sisters E. Bannatyne and D. Ferguson, three short sketches, a song by M.I.A. Chorus, a dance by Sisters Ferguson and Bannatyne, and a question bee by Brother J. Darling, United States Army vs. Belfast Branch. During an interval refreshments were served by Sisters Ferguson, Ditty, and Gillespie. All enjoyed a very fine and entertaining evening. 45 people, including several non-members, were in attendance.

Leeds

Bradford Branch M.I.A. held two outings; one on September 19th and the other on October 3rd, to Black Carr Woods and Shibden Park, near Halifax, respectively. District President Herbert Walker took charge of the first outing and 13 people enjoyed listening to a story by him on the history of Tong, following which they spent a pleasing time gathering blackberries. At the second outing the M.I.A. Branch President was in charge and was able to pass on to the group some interesting information in connection with the Shibden Park Manor. Sixteen people were in attendance.

The Bradford and Halifax Branches held a Harvest Festival on October 11th. Under the direction of Sister Clara Evans, the Bradford Relief Society rendered a service of song, and solos were sung by Sister Lily Sutcliffe, Florence Laycock, May Elkington and Alice E. Coats. Brother Frank Holroyd assisted at the piano Sister Hilda Firth read a story. Gifts of fruit and flowers were afterwards distributed among the sick.

On Tuesday, 15th September, in the home of Brother and Sister F. Laycock, the Relief Society held a meat and potatoe pie supper and social. 28 members and friends were present, and they had a really enjoyable evening.

Liverpool

Wigan Branch held their Harvest Festival Service on Sunday, 4th October. It was conducted by the Branch President, Elder Clifford Hartley, and Elder Norman H. Rickard was the principle speaker. Many attended from out-lying Districts, and the Monday following the produce was sold, and enjoyable

evening being spent by all who attended.

Liverpool Branch children participated in a social sponsored for the purpose of raising funds for the Sunday School outing. Sister A. T. Willis directded and produced a play entitled "Snow White." She was also responsible for the costumes for the entire cast and was assisted by Sister Ida Willis and Dorris Allison, who acted as compiere. Various other musical items were rendered by Sunday School children and Branch members, following which Branch President George Patey conducted community singing. Fifty people attended, including many friends. Instead of the children going out for a picnic, it was decided to take them to a cinema show. September 12th was the date set aside for this and following their entertainment the Relief Society Sisters gave them a party. The Sunday School Superintendent and Officers and Teachers of the organisation presented each child with a Savings Stamp to the value of 2s. 6d.

London

Gravesend Branch held their M.I.A. Opening Social on 30th September, 1942. A play, "Soul-Mates" was presented under the direction of Mr. G. Knopp and refreshments were served by the Relief Society.

On Wednesday, September 30th, 1942, a lantern lecture was given by Sisters Joyce Gittins and Edna Gardner in the home of Sister Smith of North London. Six adults and thirteen childreen enjoyed the films "King of Kings" and "In the Top of 'he Mountains," and also a selection of records called the "Fulness of Times." Home Missionaries Sisters Lawman and Wright assisted the two Sisters.

Elder Alvin L. Gittins and Sister Joyce Gittins gave a lantern lecture on the two films "King of Kings" and "In the Top of the Mountains" to a group of 60 young people at Hitchin Boy's Club, under the direction of Presidents Chipping and Simmonds, on Sunday, October 4th. A selection of the Tabernacle Organ and Choir records wer also played.

Nottingham

Nottingham Branch held their Harvest Festival on the 26th September. Twenty-three members were present and the proceeds realised over thirty shillings for the Relief Society fund.

Scottish

In the home of Sister Percy a cottage meeting was held on 14th October, 1942, under the direction of President A. B. McGowan of the Scottish District. During the meeting Sister Horner of the Mission Genealogical Board spoke on the blessings obtained through faith. President A. B. McGowan also spoke.

Three candidates were baptised into the Church by District President Andrew B. McGowan of the Scottish District on Saturday, 26th September, in the River Dee. They were confirmed on Sunday morning at the first session of the Aberdeen Branch Conference as follows:—Catherine Smart by Elder Charles Smart; Ronald Sutherland by Elder George Findlay; and Isabella Findlay by President McGowan.

The morning session of the Conference was conducted by the Sunday School Superintendent, Brother Charles Smart, the programme consisting chiefly of items rendered by Sunday School children. Short talks were given by Sisters Myrtle and Lillian Foster, Lady Missionaries, Sister Catherine Horner and President McGowan

The evening session was conducted by Branch President George Findlay. After the sustaining of the Church authorities, the theme of the Conference was introduced, "Salvation for the LLiving and the Dead." Sister Lilian Foster, who was followed by Sister Catherine Horner and finally President Andrew McGowan addressed those present. The occasion was a great spiritual feast for all.

Sheffield

On Saturday, October 3rd, in the Sheffield Branch Chapel, a farewell social was held in honour of Sister Ada Bellamy and Martha Smith, who were leaving to take up their duties in the Liverpool District as full time Missionaries. Various items were rendered by members and the presentation was made to the Sisters by President George Bailey.

Sunday afternoon, October 4th, the Home Missionaries of the Sheffield Branch, under the direction of Branch Home Missionary Super-

visor, Sister Ethel Bailey, held a Harvest Festival Service. All Saints had given generously, and a goodly array of food stuffs was beautifully set out. On the evening of the same day, Saints and friends of the Sheffield Branch assembled together for a service of song given by the Shire Green Male Voice Chorus. Inspiring addresses were given by Sister Jennie Birkhead and President G. H. Bailey. A wonderful spirit prevailed.

On Monday, 5th October, conjointly with the Relief Society, the M.I.A. of the Sheffield Branch held a Harvest Social. All present participated in special items and games. The fruits of the harvest were disposed of and the proceeds turned over to the Relief Society Charity Fund.

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PERSONALS.

GRANT—On the 4th October, 1942, President McGowan blessed the twin children of Mr. and Mrs. Grant of Edinburgh and gave them the names of George Philip and Gwenne Marshal.

WAGLE — Gunner Peter Wagle, son of Mr. and Mrs. Wagle of Bootle, Liverpool, formerly reported missing in the Middle East, is now known to be a prisoner in Italian hands. He has also a younger brother serving in His Majesty's Forces. (Utah papers, please copy.)

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SISTER Winifred Amy Osborn (now Smith) was released from her office as Secretary of the British Mission Sunday School Board on September 1st, 1942. She has worked faithfully and well in this office for over six years. The members of the Board tender their thanks and appreciation for the excellent work rendered by this loyal Sister and hope she will be able to be of equal service in the town of Manchester, where she is at present residing.

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LOYALTY

(Continued from page 676)

sible, let this cup pass from me: Nevertheless, not as I will, but as thou wilt."—Matthew 26: 39. And so saying, He subjected Himself to the will of His Father in the consummation of His supreme mission. Who will say that in so doing He surrendered His free agency?

That we may all have the vision and the courage to be loyal to the truth and loyal to the men whom God has chosen to lead in the cause of truth, I humbly pray, in the name of Jesus Christ. Amen.

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
306, Weelsby Street,
Grimsby.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Norwich:
Frank M. Coleby,
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Lowestoft.

Nottingham:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Sheffield:
Geo. H. Bailey,
95, Beaumont Road,
Sheffield 2.

Scottish:
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
Severn View Place,
Varteg, Mon.

Irish:
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

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Kidderminster:
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Aggborough,
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Kingstanding:
Bertram H. Stokes,
3, Westminster Rd.,
Birmingham 20.

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54, Richmond Road,
Nuneaton, Warcs.

Nuneaton:
Wm. T. Nightingale,
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Nuneaton, Warcs.

Sparkbrook:
Frdk. Webb,
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Sparkbrook,
Birmingham 12.

Staffordshire:
A. R. Carter,
15, Blakley Avenue,
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Wolverhampton

BRISTOL DISTRICT

Bristol:
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Hanham:
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16, Hazelwood Terr.,
Peverill, Plymouth.

Stroud:
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
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Weston-super-Mare:
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Weston-super-Mare.

HULL DISTRICT

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Gainsborough.

Grimsby:
Bernard Hall,
9, Watkins Street,
Grimsby, Lincs.

Hull:
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41, Tyne Street,
Hull, Yorks.

IRISH DISTRICT

Belfast:
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Belfast.

Dublin:
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Co. Dublin.

LEEDS DISTRICT

Batley:
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273, Moore Lane,
Birkenshaw,
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Bradford:
Tom Elkington,
198, Raikes Lane,
East Bierley,
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Clayton:
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Clayton, Bradford.

Halifax:
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13, Byron Lane,
Hanson Lane,
Halifax.

Leeds:
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Pudsey:
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Nelson:
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Preston:
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88, Brownedge Road,
Lostock Hall,
Preston.

Wigan:
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Wigan, Lancs.

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L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

LONDON DISTRICT

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St. Albans:
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30, Carlisle Avenue,
St. Albans, Herts.

South London:
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London, S.E.24.

Aldershot:
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Aldershot, Hants.

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Bury—Bolton:
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South Shields.

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Norwich:
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SCOTTISH DISTRICT

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Edinburgh:
James Martin,
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Rawmarsh:
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Varteg:
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